Volume XIV MAY, 1901 No. 5

Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

The Electric Tower, Pan-American Exposition

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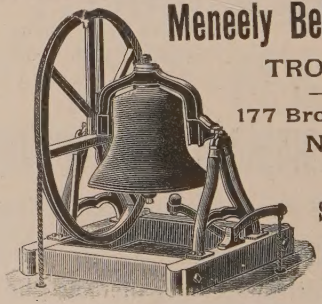

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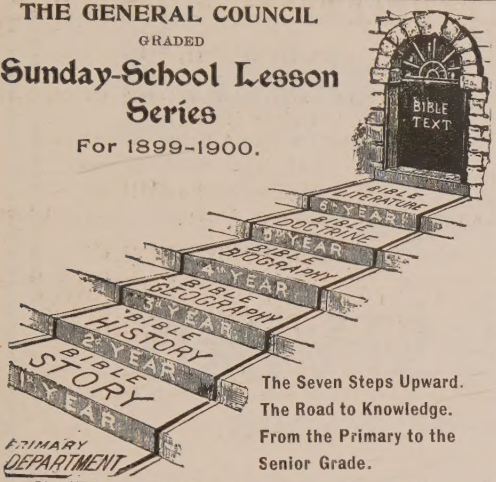

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Of the Church—By the Church—For the Church

Luther League Review

Pan-American Exposition

Buffalo, N. Y., May 1st—November 1st, 1901

By Vesta F. Severinghaus

Western Press Representative

LOOKING back upon the past century, we realize that the achievements have been magnificent, the march of progress swift and the triumphs of civilization manifold during its years. The beginning of a new century finds at an advanced stage threshold of a new era, we look into the past, and in the grand review see a record of what man has accomplished upon this hemisphere during the hundred years just completed. No more appropriate place than Buffalo and the Niagara frontier could be

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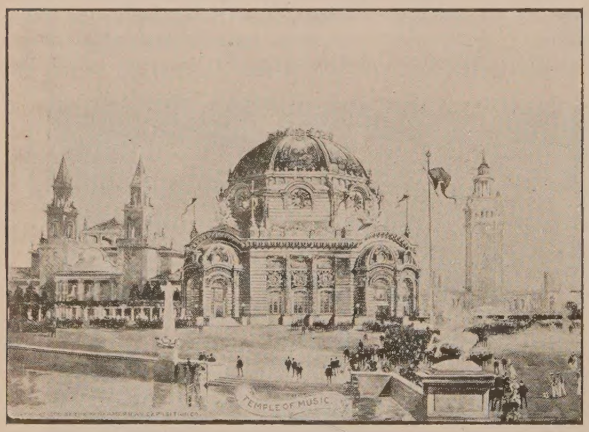
an enterprise fit in an eminent degree to usher in the dawn of a new and magnificent era. That the pulse of mankind will be quickened by the great Exposition of all Americas, which will take place in Buffalo, N. Y., during the coming summer, there is no room for doubt.

No more appropriate time could have been chosen for such an exposition upon the American continent. Standing upon the selected; for it is at this spot where the cataract of Niagara has been harnessed, and science and industry have combined to concentrate all the energies and activities characteristic of the present day, that the most fitting assemblage can be made of the things which portray most effectively this progress. Mankind has progressed in the culture of the finer side of existence, and has turned to its uses the mysterious forces of the ele-

ments in a manner undreamed of but a century ago.

Great expositions are mile-stones in the progress of the world. On these occasions we turn our thoughts upon the vista of the past and take account of what mankind has done. The Pan-American Exposition will concern itself strictly with the progress of the States and countries of the Western Hemisphere and the new possessions of the United States acquired during the nineteenth century. Its scope is, nevertheless, so broad as to include all avenues of human effort, with one great object constantly in view: to bring into closer relationship, commercially and socially, the governments and dependencies of the Western Hemisphere that the well-being of their peoples may be promoted.

Buffalo is proud of the progress that has been made in the building of the "rainbow city," as the Pan-American Exposition is



affectionately called, for never before in the history of expositions in either the Old or the New World has such remarkable work of a constructive character been done. Much has been written and said about the illuminations of the Exposition, but the public is scarcely aware of the magnificence of the scene which is created by the use of electric lights in generous profusion about the Electric Tower, the Esplanade and other parts of the Exposition grounds, 200,000 incandescent lamps flooding every nook and corner with soft radiance and glow.

It is appropriate to speak also of the success of the color scheme, for, happily, the color of the buildings will be seen to a greater advantage at night than under the rays of the midday sun. It was a daring thing to attempt to array in colors the extensive buildings of the Exposition, for scarcely any precedent existed for such an undertaking. The Spanish Renaissance architecture, which was adopted for all the buildings, furnished the hint, and the color scheme is seen to be well adapted to the purposes of exposition architecture. With the buildings arrayed in colors which will harmonize with the general scheme and please rather than offend artistic taste, the Rainbow City cannot fail to become popular in a degree surpassing the most sanguine expectations.

Christian work will be prosecuted on an extensive scale in Buffalo during the progress of the Exposition. The interest is great, many prominent clergymen and religious newspapers throughout the country have entered into the subject most enthusiastically; and while the work is in no respect under the direct supervision of the Exposition authorities, it will naturally interest Exposition visitors. Daily religious services will be held in a large tent erected outside the Exposition grounds, conducted by clergymen representing the different denominations. The promoters take the broad ground that the religious work at Buffalo during the Exposition season is a matter of national importance, and have invited men of prominence in all parts of the country to co-operate.

Among other Lutherans who are particularly interested in this phase of the Exposition work we find the Rev. Dr. F. A. Kahler, Mr. William Hengerer (one of the Exposition directors) and Mr. G. W. Townsend.

The Bible Congress is another form of religious work in operation at the Exposition. The idea in holding this congerss is to provide an opportunity for spreading knowledge respecting the study of the Bible, and to stimulate interest in all that pertains to this important subject. The principles and methods of Bible study and Bible teaching and related topics will be discussed, and views exchanged on pertinent subjects.

Accommodations for Leaguers

Leaguers who intend to visit the Pan-American Exposition should note the advertisements on pages 5 and 6 of this number. Both A. W. Koenig, who is the agent of the Weekly Trips Company, and Martin L. Kratz are members of the Luther League, and will give special attention to those of our readers who will communicate with them regarding accommodations.

The Window of Rubies

By Laura Scherer Copenhaver.

CHAPTER I

The Vain Glory of Life

"And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy."—SOLOMON

I AM not really so awkward as I feared I should be here at Aunt Nadine's, where everything is perfect!

Auntie explains all about the forks and spoons and the table, and these are the only things that confuse me. It astonishes Isabel that I have no trouble in understanding the papers at the Psychic Club, and Auntie is delighted to see me holding my own with the leading lights of that intensely intellectual circle.

It was fortunate that at school we girls used to slip away into one of the music rooms, and Aline taught us to dance. I never told mother, for the poor darling would have thought it a sin, just because father is so violently opposed to anything of the sort. If I ever have a husband I shall not allow him to do my thinking for me.

I can never be grateful enough to Aunt Nadine for all the lovely things she has given me. I hardly know myself in the long mirrors, and her maid puts up my hair so beautifully—Oh, it is all like a dream!

Auntie is actually proud of me! Mr. Phelps has asked her if I may sit for him, and Isabel says that all the women here are wild to have him paint miniatures of them. At home many and many a time I have cried about my hair, but here they say such charming things about it. Mr. Phelps asked Auntie one morning if he might not see it down; and Auntie, like all women, is unable to refuse anything. She took the pins out and my hair fell down—all over my shoulders. Mr. Phelps just stood and looked at me with his eyes nearly shut. I began to be embarrassed, because he didn't speak for so long. Then he said:

"It holds the imprisoned splendor of all the dreams that have lost themselves in the sky."

I turned around to put up my hair, thinking how beautiful the metaphor was, and he said to Auntie:

"She must pose for me just so."

So it is arranged that I am to go to his studio twice a week, Wednesdays and Saturdays. Of course, Auntie will go with me, but she is really not much in the way in the delightful discussions Mr. Phelps and I have. Our talks are quite impossible, where there is a third person who has to be included in the conversation; but Auntie rarely says anything when Mr. Phelps is talking to me. She says our conversations are quite beyond her. I asked her what she thought about while we talked, and she said:

"To tell the truth, Eleanor, I plan a new gown or a dinner." Auntie gives a great deal of thought to her dinners. I never notice what she has to eat, because the dinners are my worst times, and I am completely occupied trying to avoid making blunders.

Mr. Phelps is a theosophist. He believes in the reincarnation of the soul. He talks of mysterious possibilities that I have hardly dared think about before.

He says that all the thinking men of the age are theosophists.

Of course, it is a religion that will always appeal only to a select few. Mr. Phelps has actually received messages from the Mahatmas. I do so long to understand more about it.

He says that he is quite sure that in some previous state of existence our souls had known each other.

He uses such striking expressions. For instance, he said to me: "There is a feeling of green in your eyes."

My eyes are brown, I know, and he must have seen that I was not pleased, for he said at once:

"There is no color really beautiful that has not a suggestion of green; only a suggestion, you understand; you do not see the green."

I never met anybody who talked after this fashion, and it is such a delightful contrast to the Redfield boys. Not that I ever talked much to the Redfield boys, for, strange as it seems to me now, they never wanted to talk to me. The other girls used to tell me they said I was "too smart," and red hair is not fashionable in my native town.

Philip Page was an exception, of course.

but I know the other boys teased him for the strong preference he displayed for me.

It was this same boldness of Philip's—his way of liking what he pleased, and of saying so—that was at the bottom of a scene very mortifying to me on Saturday.

Auntie and Mr. Phelps and I had just come in from the studio. We were in the library looking up a point about which I was anxious to prove that Mr. Phelps was wrong when Isabel opened the door and in walked Philip Page, looking as delighted to see me as if he were my long lost brother, or some other equally objectionable relative. But I hadn't the heart, even if I had the nerve, to pretend that Philip Page and I were not good friends.

It is true that I had not thought it necessary to send him word that I was in the city; but I might have known that some of the Redfield gossips would write him all about it.

I determined to make the best of it, so I introduced him graciously as an old friend, and the first thing he did was to call me "Ella." Of course, I am never anything but "Eleanor" and "Miss Adams" here.

But that is not the worst, and I ought to have known it, and taken Philip for a walk, or lured him away from Mr. Phelps on any pretext.

At Redfield they think I am spending the greater part of my time here in attending Luther League meetings and the W. H. and F. M. Society. They expect me to come back full of new ideas about these things. In that benighted village the Luther League is about the only really intellectual affair we have. I used to enjoy it more than anything else. But, of course, at Auntie's I've not had time for anything of the sort. Besides, I am beginning to learn that it is puerile to be under the dominion of dogmas. Then, too, the Luther League is really juvenile in comparison with such a thing as the Ibsen Club.

So when Philip said to me, as if it were quite the correct thing: "You haven't been to one of our League meetings yet, and I think ours at St. John's will not suffer by comparison with the others you may have attended in the city. May I come and take you there to-morrow afternoon?

I had a shivery feeling, just as I should have done at one of Auntie's charming dinners if Cousin Maria had brought in molasses and buckwheat cakes, and insisted on our helping ourselves, encouraging us with the assurance:

"There's plenty more in the kitchen."

Mr. Phelps took up a book, but not in time to hide a smile, while Auntie looked at me anxiously.

I thanked Philip, but not so cordially as was my wont when he used to be my sole dependence for getting to hear the lectures and dramatic monologue entertainments which occasionally brighten the dreariness of our Redfield winters.

I told him that I had an engagement for Sunday afternoon at the Psychic Club. He looked as shocked as if I had declared my intention of going to the circus, but he had the grace to be silent, and I let him go without having said a word about his coming back, though he informed me that father had written, giving him my address, and had asked him to hunt me up.

But Auntie, whose manners are always perfect, even where she has to gnash her teeth to keep from screaming, said:

"Come back often to see us, Mr. Page. I am so glad Eleanor has found a friend from home. We are quite determined that she shall not get homesick."

After Philip left Isabel had one of her headaches and Auntie went upstairs with her.

Mr. Phelps and I stayed in the library together the rest of the afternoon. Auntie came in and we had luncheon there; but after that we were not interrupted, and Mr. Phelps was unusually interesting. Though he wouldn't confess it, I believe that he writes poetry. There is such an intensity of feeling about him, and he has what poor Miss Silton used to allude to in our Rhetoric class as a "wealth of imagery."

He says that the great difficulty in the way of comprehending the *od*, the mysterious life force, lies in the habits of thought which the religious enslavement of years has produced. At first even he had trouble in gaining freedom by breaking up what he calls the "habit of belief."

What entrancing possibilities life presents where no bounds are set to the regions through which the mind can soar!

After Mr. Phelps had gone I sat in the library a long time—dreaming. When Auntie came in she gave me a lecture for having been indoors all day. She made me get my things and go for a walk—all for the sake of my complexion, I'm sure.

Auntie's anxiety about my appearance sometimes seems ludicrous to me. She says, in her oracular way: "Beauty is a great power, my dear."

I shall never get used to playing the role of a beauty, but perhaps after all it is just as well, for when I go back to Redfield my social triumphs will be over.

Auntie has declared her intention of taking me around to my own church to-morrow.

It seems that she has suddenly remembered a promise she made to father.

I insisted that I should prefer to stay at home and read a book Mr. Phelps gave me, but she says her mind is quite made up.

I said something about being a trouble to her, and she exclaimed at once:

"You are nothing but a pleasure to me, child. I shall enjoy going to a Lutheran Church once more, myself."

As I looked at her, I realized that she meant what she said.

Auntie is one of those dependent beings who really need a creed to lean upon. It is unfortunate that her lot has been cast, of late years, with people who have outgrown dogmas; for dogmas would be a solid comfort to her.

I have not met any of her friends who are, as Mr. Phelps says, "conspicuously religious." He is the only theosophist, but probably there are none of the others who are really capable, intellectually, I mean, of entering the select circle to whom the astral light is manifest.

(*To be continued.*)

The Need of Lutheran Piety

In the Christian Life of To-Day

By Rev. L. A. Johnston

Address delivered at the Convention of the Luther League of Illinois, September 5, 1900

PIETY is reverence for God, the spirit of prayer, the devout communion of the soul with the Creator, the supreme devotion to God and the good of man. A pious man fears and loves God, venerates His presence, character and word. He obeys the will of God. In the Bible the Christian's course is described as a race, a conflict, a wrestling, a fight, a conquest, a "following fully," a "giving all diligence," a "more earnest heed," a "building up," a "going on unto perfection," a "praying in the Spirit, living in the Spirit, walking in the Spirit;" a "being dead to sin," a "life hid with Christ in God," "affections set on things above," a "flesh crucified," a "world crucified," a glorying only "in the cross." This is also true Lutheran piety.

This age is "fast," pleasure-loving, bustling and superficial, fond of excitement and sensation; and the Church is influenced by the age. Hence we find that many Christians, even in religious duties, are more governed by their likes and dislikes than by fixed principles. Not what is right, but what is pleasant, is the object of religious pursuit; not what is profitable, but what is sensational; not what is edifying, but what is exciting; not what searches the conscience, but what tickles the ear. Of religious meetings we seldom hear: "How solemn!" "How searching!" "How impressive!" "How instructive!" but "How delightful!" "How sweet!" "How glorious!"

Many are trying to go to heaven at as cheap a rate as possible. They are aiming to have as little religion as they can without lacking it altogether. They go to church in the morning and in the evening also, unless it rains, or is too warm, or too cold, or they are sleepy or have the headache. I fear that in these days Christians in great numbers are far less studious of the Scriptures and occupied in private closet communion than their brethren of former times. There is much stagnant piety. Vast numbers have a name to live; they are registered upon church records as living, and yet give no signs of life, save in an occasioual attendance upon the public services of the sanctuary or the Lord's day. There is no healthiness in such religion. Many say, "Believe what you please and do well, and you cannot go wrong." They try to make themselves believe that this teaching is found in the gospel. Justification by faith is to many a concealed doctrine. But true Christianity is faith in Jesus Christ, the crucified Redeemer of mankind—crucified for the sins of the world. And the Lutheran Church teaches "that men cannot be justified before God by their own strength, merit or works; but they are justified gratuitously, for Christ's sake, when they believe that they are received into favor, and that their sins are remitted on account of Christ, who made satisfaction for our transgressions by His death. This faith God imputes to us for righteousness." This doctrine is distinctively Lutheran; it has not been made so conspicuous in any other doctrinal system. We Lutherans "preach Christ crucified, Who gave Himself for our sins, that He might deliver us from the present evil world, according to the will of God and our Father."

The Lutheran Church is the witness of immortality, the spiritual home of souls, the servant of the poor, the protector of the friendless. The man in the pulpit is God's messenger. He comes with divine authority. The theme in our Lutheran pulpits is Christ. And Christ is the proper theme for this and

all ages. "In the Cross of Christ we glory." The heart longs to-day for the old gospel. Truth is truth forever.

The Lutheran Church does not resort to cunning devices, smart expedients, novel plans and ingenious tricks to excite curiosity and attract notice, to gather up a crowd in order that some spiritual truth or supposed truth might be offered and accepted. The Lutheran Church is a bold, clear, fearless and persevering witness for Christ crucified. It spreads abroad the glorious gospel of the blessed God. The unsearchable gift of divine love, the inexhaustible treasures of wisdom and knowledge. The Lutheran pulpit does not habitually deal in sharp points, in odd antitheses, in original conceits, in extraordinary comparisons, in brilliant fancies and the like. She does not court popularity, but she devotes herself to the study and manifestations of the great mystery of godliness—of true piety.

Lutheranism lays equal stress upon pure doctrine and purity of heart. Truth and life go hand in hand. True Lutheranism receives the divine word in the heart and life illumined by the Holy Ghost. True Lutherans are disciples of Arndt, Scriver, Muller, Spener and Francke—eminent for the purity of their lives and the living power of their piety. Arndt said of the Symbols of our Church: "I have always voluntarily and considerately acknowledged the unaltered Augsburg Confession, and have no intention or thought ever to receive or disseminate any other doctrine." Spener said: "The symbols of our Church have *quod antoriatem*, a great, glorious, mighty and express authority. God has graciously guarded the authors of these symbols, that they mistook not in doctrine, but set it forth, and bore witness to that teaching which conforms to the divine word." Francke said: "I desire no other religion."

A true Lutheran holds tenaciously to the symbols of his Church and exhibits piety in his life. He professes a profoundly spiritual religion. The deep, full and childlike faith of the Lutheran produces a deep and rich spiritual life. He is known for his meditative, devotional and quietistic temper. The Reformed historian, Dr. Shaff, says: "The Lutheran piety has its peculiar charm, the charm of Mary, who sat at Jesus' feet and heard His word. It has a rich inward life. The Lutheran Church numbers her mystics who bathed in the ocean of infinite love. She has sung the most fervent hymns to the Saviour, and holds sweet, childlike intercourse with the heavenly Father."

The piety of a true Lutheran is sound because his faith is sound. His devotion springs from his faith. Having the true Christian faith, he breathes the spirit of true Christian devotion. As the faith is, such also are the devotions that spring from it.

The Lutheran piety is not austere, but cheerful, joyous, stable and practical. Dr. Remensnyder says: "It is not narrow or one-sided. It has nothing in it of the severity of ascetism. It is not the enforced perfunctory service of the slave, but the free, willing obedience of the son. It enters with a frank and hearty spirit into all the joyousness spread about in the kingdom of nature. Love being its center and keystone, its genializing influences soften and irradiate the whole Lutheran system."

The French traveler, Du Chaillu, says of the Scandinavians, who are almost wholly Lutherans: "Passing along their highways, after the lamps are lit, the farmers may be seen with the big Bible on the table, and reading it to the family. Mothers sit by the cradles of their babes and lull them to sleep with hymns and psalms. They say: 'We want our children from their birth to hear us sing praises to God; we want them to fear and love God when they grow up, for He is good to us all.' There are tens of thousands of laymen, members of the State Church, earnest Christians, who are seeking to promote the cause of Christ in a manner and with a devotion which we of another temperament and country can scarcely comprehend. Sunday is observed as a Christian holy-day in all places. The word of God is preached in every parish. Wherever you go you will find people going to church, and some walk a great distance and do not stay at home on account of disagreeable weather. The stores and public places are closed, and the Sunday laws are kept strictly during the time of divine services."

And of Germany in the seventeenth century Kahmss, the historian, says: "In the houses Bible and hymn book were the first and the last, the most faithful advisers, in all the events of life. In the higher as well as in the elementary schools the confession of the fathers was considered as the chief knowledge; to be regular in attending the house of the Lord, and in coming to the table of the Lord, formed part of the family honor. All the ordinances of rank, of law, of the State, were connected with religion."

In the Lutheran Church the preaching of the gospel and instruction in the way of life is not to be confined to the pulpit. The pastor invites the inquirer to meet him privately. He lays stress on the means of grace. The Lutherans are constantly exhorted to avoid all tricks of trade and deceptions, worldly companionship, questionable amuse-

ments, and pleasures that tend to draw the heart away from God. Religion is not only a Sunday garb, but a living power that manifests itself in every walk of life. The word of God and prayer find a proper place in the home. No church places the necessity of personal salvation on higher ground than does the Lutheran Church. She believes that the whole life of the believer must grow in grace and knowledge. She gives all the glory of salvation to God, its Author. But it places all the responsibility of being saved on man.

Lutheran piety is Christianity in earnest. And why should not piety be in earnest? God says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." And Jesus, Whom we should follow, says: "I must work the works of Him that sent Me while it is day; the night cometh, when no man can work." The worldly are in earnest in the pursuit of money, pleasure, place and power. Presently they chase the glittering bauble of wealth. And the devotees of fashion and frivolity flutter about the deadly flame of worldly pleasure. And men are ready to cast away honor and self respect in the mad rush for places of position and profit. Christianity must be intensely in earnest. The imperishable realities of the soul and of eternity are worthy of the greatest earnestness. We should devote the greatest consecration and self denial to the acquisition of spiritual riches and eternal joys. Our life should distill an aroma of Christliness—with the love of Christ beaming in the eye, warming the heart, inspiring the voice and constraining the whole man to diligent, enthusiastic labor in the vineyard of the Lord. True Christianity is active. From the quiet closet of a pure and holy mysticism true piety goes forth in the world to serve the Lord with good works. It does not delight only in songs and sermons, but it shows itself in humble efforts to be Christlike in all activities. The true Christian will never be weary in well doing, impelled by a heart full of divine sympathy for the sorrows and sufferings of mankind. He will see Christ in the poor, the sick, the hungry, the thirsty, the stranger and the prisoner, and minister to them tenderly and lovingly. Christians are not only to get good, but do good. "No man liveth to himself." Faith produces good works, because it is a living principle in the heart. It will not let a man be idle. Faith lives, walks, works, purifies, sanctifies, shields, fights, gains victories, runs, obeys, builds and offers up sacrifices. Luther says: "Faith is not that human fancy or dream which some consider faith. And when they see that no improvement of life, no good works follow, though they can hear and talk much of faith, they fall into error and say faith is not sufficient; we must do good works to become godly and be saved. But faith is a divine work in us, which changes us and gives us the new birth of God and kills the old Adam, and makes us entirely different men in heart, in mind, in disposition and in all our powers, and brings the Holy Spirit with it. Oh, it is a living, busy, active, mighty thing, this faith, so that it is impossible that it should not be doing good without ceasing. It does not ask whether good works are to be done, but before you ask it has done them, and is always doing. Faith is a living, bold trust in God's grace, so sure that it would die for it a thousand times. And such trust, such recognition of God's grace, makes a man happy, bold and cheerful toward God and all creatures, which is the working of the Holy Ghost in faith. Hence man, without compulsion, becomes willing and desirous to do good to everybody, to serve everybody, to endure all manner of suffering for the love and the glory of God, Who hath bestowed such grace upon him, so that it is impossible to separate works from faith; yea, even as impossible as separating burning and shining from fire."

We find some people in the Church who never think for a moment that there is any work for them to do. They have come into the Church to take their ease, to enjoy themselves, and to find pleasant associates or personal comfort. They have not come to serve the Church, but to have the Church serve them. But the world is to be conquered for Christ. This can be done only by the means of grace. The Lutheran Church believes that God has given His Word and Sacraments as the means and channels through which He bestows His grace, the Holy Spirit operating through them on each individual soul. The Lutheran Church, in order to develop the best spirituality, must always be herself. She must decline Puritan innovations and Arminian extravagances. She must accept without reservation the Lutheran system of faith and worship. Her system of faith is both symmetrical and profoundly spiritual. And why should we go to others for doctrine or forms of worship? Dr. Seiss has said: "Taking the deepest and broadest foundation of the Christian religion, and working ever from its inner essence and spirit, there is nothing good or praiseworthy in faith or practice which does not harmonize with her, or which may not be realized as her own proper fruit.

She held and taught a sovereign salvation, by grace only, before Calvin was freed from the shackles of papal superstition. She confessed and believed that Christ tasted death for every man before Arminius was born. She approved and practiced the holding of meetings for prayer and mutual edification before there was a Wesley or any followers of his method. In all things she is as many sided as the graces of the Holy Spirit or the glorious character of her Lord."

The Lutheran system is deeply spiritual throughout. In its conception of the Word of God this is pre-eminent. It makes everything rest upon Holy Scripture. The ultimate foundation of our faith rests here. Individual errors or apparent contradiction cannot unsettle that upon which Lutheranism rests. As Luthardt says: "Our faith is not mere faith in the letter of the Scripture, but, above and beyond this, in the matter of which Scripture informs us. And this mattter, if we would name it by a word, is Jesus Christ. We believe in Jesus Christ, not merely on account of Scripture, for rather do we believe in Scripture on account of Jesus Christ. It is true that it is the Christ of Scripture and none other in Whom we believe. But we believe in Him on His own account."

And we are pleased to see that Lutherans in America are to-day prizing their heritage as never before. Let us go forth and confess the truth in Jesus as it is set forth in our glorious confession, and emphasize the life of God in the soul.

The Christian speaks by his life. He walks with God. He enters into His mind, His purpose, His love and His will. He listens to His voice in His written Word. He is zealous and jealous for the honor of God. And in His presence he finds that there is fullness of joy, perfect peace, comfort in his precious promises. The Christian walks before God, being conscious of the presence of God. He knows that the eye of God is on him, watching, guiding, defending and instructing him. The Christian walks after God. It is our duty to obey God. We are to follow Him as believers fully, as children affectionately, as servants obediently, as sheep attentively, as soldiers bravely, as workers closely, as cross bearers determinedly, as worshipers rejoicingly, as saved ones Jesus only, as His friends willingly, as suffering ones consistently, as righteous ones righteously.

The Christian's prayer is:

"O let me walk with Thee, thou mighty God!
Lean on Thine arm, and trust Thy love alone;
With Thee hold converse sweet where'er I go;
Thy smile of love my highest bliss below!
With Thee transact life's business—doing all
With single aim for Thee—as Thou dost call:
My every comfort at Thy hand receive,
My every talent to Thy glory give!
Thy counsel seek in every trying hour,
In all my weakness trust Thy mighty power.
O may this high companionship be mine,
And all my life by its reflection shine!
My great, my wise, my never-failing Friend,
Whose love no change can know, no turn, no end!
My Saviour God! who gavest Thy life for me,
Let nothing come between my heart and Thee."

If we follow the Lord we need not walk in darkness. The sunlight of His love and presence can disperse every cloud, and we may "walk in the light, as He is in the light." True, there will still be sin in us, but increased fellowship with Jesus will make us quick to detect it; and then the precious blood of Jesus will cleanse us from all sin. Oh, what a joyous, gladsome path; walking on daily with our Lord, leaning upon Him, feeding on Him, enjoying Him, learning of Him, receiving of His divine fullness, and, little by little, growing more like Him.

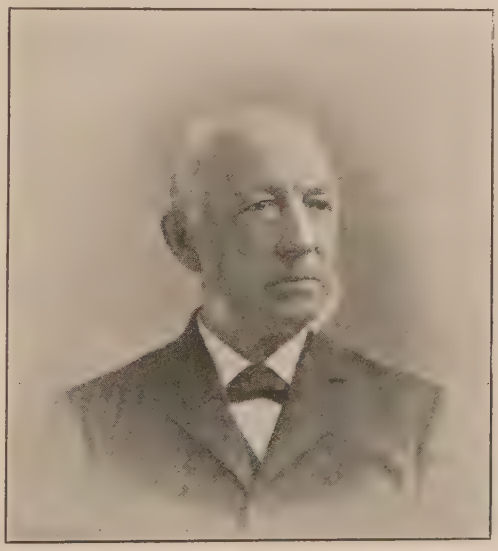
The need of Lutheran piety in the Christian life is great in this age, characterized by hurry and bustle—in this age of doubt. May we ever steadfast cleave to the word of God, repudiate liberalism in theology as well as dead orthodoxy and vapid emotionalism.

The Lutheran Church is a Church of theologians and authors. Her literature is a vast treasure of wisdom and knowledge, of doctrine and faith, of hope and love. This literature is the strength and pride of our Church. No church in the world surpasses ours in the richness, terseness and power of its writers. It should be our aim to disseminate this literature among all people. It is by this literature that the piety and spiritual life of our people are strengthened and sustained. We should have a Lutheran library in every Lutheran home. Every family should read the Church paper. I close my address by referring you to the words of Dr. E. Greenwald: "Let the spirit of devotion be cultivated by parents and children in all our families, by the regular morning and evening prayers, by the offering of grace at meat, by retired closet devotions, and in all suitable terms and ways in the sanctuary and out of it. Let us read God's Word devoutly, believe devoutly, pray devoutly, sing devoutly, commune devoutly, live devoutly, animated and moved thereto by the Life of God that dwells in us. We shall then be spiritual Christians after the pattern of Christ and His Apostles, of Luther and the Reformers, of the fathers of the Lutheran Church in this country, and of all, in every age, who truly believe in and love the name of our dear Lord Jesus Christ."

Rev. F. A. Muhlenberg, D.D., LL.D.

From the *Lutheran*

THE last clergyman with the honored name of Muhlenberg ceased to be among us when, on March 21, the venerable Dr. F. A. Muhlenberg, great-grandson of Henry Melchoir Muhlenberg, went to his eternal reward. After a long and useful career, extending by two years beyond the four-score years, he passed from death unto life. He was, up to the time of his departure, the oldest clerical member of the Ministerium of Pennsylvania, and was highly honored and beloved by all who knew him. He was one of those unassuming, quiet Christians whose lives speak louder than their words, a Nathaniel in whom there was no guile. Whether as a son, a brother, a husband, a father, a preacher, a professor, or a president, his walk and conversation were such as to command not only respect, but even veneration.



He is best known to the Church as president of Muhlenberg College, and the resolutions of the faculty of that institution abundantly testify of the high place he will ever occupy in the history of that college.

The facts of his life are briefly as follows:

He was born at Lancaster, Pa., August 25, 1818. His grandfather was the Rev. Henry Ernst Muhlenberg and his father Frederick Augustus Muhlenberg, an eminent physician. His mother was Eliza, granddaughter of the Rev. J. Helfrich Schaum. In 1833, after a preparatory training at the Lancaster County Academy, he entered the Sophomore class at Gettysburg College, being only 15 years of age. He graduated in Jefferson College, Canonsburg, Pa., in 1863. He spent a year at Princeton Theological Seminary and opened a private school at Lancaster in 1838, which was merged into Franklin College, where he was elected as professor in 1839. In 1850 he became the Franklin Professor of Ancient Languages in Pennsylvania College, and soon distinguished himself as one of the foremost Greek scholars in the country. In 1867 he was called as first president of Muhlenberg College, which responsible and difficult position he honorably filled till 1876, when he accepted the Greek professorship in the University of Pennsylvania. This chair he resigned in 1888 and remained inactive in educational work until urged a second time to assume a position as professor in Thiel College in 1891, where he labored two years. He then retired permanently.

During the recent years of his retirement he resided in Reading, Pa., and was connected with Trinity Lutheran Church, of which his uncle had been pastor for many years, and in which his nearest relatives were influential members. The pastors of that church, Drs. Fry and Horn, and the ministers in and around Reading can testify how much they were benefited by his ripe Christian experience, his thorough scholarship, his faithful attendance upon the means of grace, his active promotion of the welfare of the Church, and his never-failing kindness of heart and old-time courtesy.

He bore increasing infirmities with characteristic Christian resignation, and after 82 years, in which he labored much, and had his share of earth's trials, he has entered into rest, leaving to his children the memory of a devoted life that may well claim a place by the side of the noblest of the men that have borne the time-honored name of Muhlenberg.

Your Place

The pastor has no interest in the empty pews; it is you, not your place, that pleases him.

Stand Up for Your Church

The following interesting story of how a young Lutheran minister stood up for his Church is told by a correspondent of the *Lutheran Standard:*

"Many years ago a young Lutheran pastor living in one of the Western States, when traveling to Synod on horseback, came to a river which he was obliged to cross to reach his destination. At the bank of the river there lay an old-fashioned ferry-boat in which persons with horses and conveyances were rowed across the stream. The ferryman stood near this boat waiting for passengers, and the young minister asked to be ferried across to the other shore. While crossing the river the ferryman asked the minister "where he was bound for," and soon learned that his passenger was a Lutheran preacher going to a meeting of his Synod.

"In the course of the conversation the ferryman, after telling the minister that he belonged to the U. B. Church, went on to say that he had learned the Lutheran Church was 'a good deal like the Roman Catholic Church.' The young minister gave this man, who appeared to think that he knew considerable about Luther and the Lutheran Church, some very useful information about the Reformation, and finally said: 'My friend, you should thank God that there was a Martin Luther and that he by the grace of God reformed the Church. If there had been no Reformation, you to-day might be an ignorant and superstitious Roman Catholic, believing all the lies and errors of Romanism. You might buy an indulgence for sin from some priest, like Tetzel, in the days of Luther. You would know nothing about justification by faith alone for the sake of Christ's merits. You would call upon the departed saints to help you in distress. Now do not say that the Lutheran Church is "a good deal like the Roman Catholic Church," for that is not true. You do not seem to know what Roman Catholicism is. I tell you that its very essence is work-righteousness,—self-righteousness. Every Protestant should thank God for the Reformation that put the Word of God into the hands of the people. And now, my friend, I hope that in the future you will have a better opinion of the Lutheran Church.'

"The ferryman made no reply and the boat soon reached the other shore. The young minister left the ferryman to think over what he had told him.

"Dear reader, what I have here told actually took place many years ago. You may learn from this young minister to stand up for your Church when it is misrepresented and slandered by ignorant persons. Don't be timid, but stand up for the truth."

A Telugu Proverb

Some of the Telugu proverbs are rich in instruction. There is one that has always seemed to me to make a splendid text for a missionary sermon. It reads: "To a squirrel, a squirrel's work." It refers to a story in the Ramayana, one of the great Epics of India. When the good Rama wanted to build a large bridge the squirrels were anxious to help. But what could they do, little as they were? They plunged into the water, then rolled themselves in the sand, and with the sand that stuck to their wet selves ran to the place where the bridge was to be built and there shook it off. In this way they furnished all the sand needed for the construction of that immense bridge. I need hardly add the application. No matter how little we have, how feeble our strength, there is always something we can do to help on even the great works of God —something that we can and must do.— *Lutheran Missionary Journal.*

Daily Bible Readings

May 5. Fourth Sunday after Easter—Revelation 3: 7-11.
Monday—Judges 5: 23-31.
Tuesday—Isaiah 65: 11-16.
Wednesday—Hosea 12: 7-14.
Thursday—I Corinthians 4: 1-8.
Friday—Ephesians 6: 10-18.
Saturday—James 5: 1-20.

May 12. Fifth Sunday after Easter—Revelation 3: 14-22.
Monday—Job 19: 25-27.
Tuesday—Psalm 45: 1-17.
Wednesday—Isaiah 63: 1-9.
Ascension Day—Mark 16: 14-20.
Friday—Luke 24: 49-53.
Saturday—Acts 1: 1-11.

May 19. Sunday after Ascension—Ephesians 1: 15-23.
Monday—Genesis 1: 1-5.
Tuesday—Joel 2: 28-32.
Wednesday—Zecheriah 4: 1-6.
Thursday—John 14: 15-31.
Friday—Romans 8: 12-28.
Saturday—Acts 2: 1-13.

May 26. Whitsun-Day—Acts 2: 14-36.
Whitmonday—Genesis 1: 26-31.
Tuesday—I Peter 1: 1-16.
Wednesday—Ephesians 1: 1-6.
Thursday—I John 5: 1-12.
Friday—Romans 11: 33-36.
Saturday—John 3: 1-13.

June 2. Trinity Sunday—I Corinthians 12: 4-13.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Trinity. June 2, 1901.

The Triune God "Worketh all Things"

I Cor. xii : 4-13

Questions to be answered in brief papers. —What is the doctrine of the Trinity? Whence do we derive the doctrine ? The relation of this doctrine to the way of salvation ? What is the practical value of the doctrine ?

Lessons for Our Own Lives: 1. *Let us trust where we cannot understand.*—No man could ever have framed for himself the doctrine of the Trinity. We know God as Triune only in Christ and through Christ's revelation. The doctrine is in the Scriptures, and spite of the fact that there are many analogies in nature, and that traces of the notion may be found in the most diverse religions, and that the saying that the number three is the signature of Deity may be called a thought common to all nations, yet in all of this there is not enough to awaken or to account for the idea of the Trinity, as it is expounded in truly Christian thought. But Christ makes us aware of the great and vital truth, and in Him and in His Word we trust. We are not alone. The greatest minds from Augustine down through Leibniz to the ablest Christian thinkers of our own day, while they have not claimed to comprehend God, have found no inconsistency in the acceptance of this truth.

2. *The doctrine of the Trinity lies at the root of the whole Gospel.*—Change your doctrine of the God-head, and what becomes of the Divinity of Jesus Christ, of the eternal existence of the Word who was made flesh, of the infinite meaning and value of the atonement, of the whole conception of the Scriptures in reference to redemption ? Now, the way of salvation is that the Father, in His love and pity, has provided a complete redemption, in the gift of the Son, that the Son has come to earth and suffered and died for sinful man, and that by virtue of His work, the Holy Spirit applies to the individual soul the precious blood of Christ, breathes faith in the once hard heart, and seals unto eternal life the regenerate man. Destroy the doctrine of the Trinity and what remains of the whole conception ? How can Baptism be water and the Spirit of the Lord's Supper bring the glorified body and blood of the God-man, if there is only Unity and not Trinity in the being of God ? And so it is that all who deny the true doctrine of the Trinity must also throw away much of the Bible, reject the whole teaching of the Church Catholic, and deal with man not as a sinner needing redemption, but as a pretty good sort of creature, needing only excellent surroundings. The religion that denies the Trinity is in conflict with every distinctive doctrine of Christianity, is a man made religion, with only human authority.

First Sunday after Trinity. June 9, 1901.

Growth of God's Kingdom

Mark iv : 26-29

Questions to be answered in brief papers. —Wherein is the seed like the Word ? What are the lessons concerning the Kingdom of God which we are to learn from this parable ? What encouragement for Christian workers ? What exhortations for the slothful ?

Lessons for Our Own Lives: 1. *There is a great difference between a seed of wheat and a grain of sand.*—It sounds foolish to state so self-evident a truth, you may think, but to remember it explains many things. The sower seems to be doing nothing very important when he scatters the grain, and he would be doing nothing important if with the same actions he strewed sand over the plowed field. Yet the wheat and the sand may be very like each other in outward appearance. The whole significance of the action of the sower lies in the fact that it is *seed* and not lifeless sand which he is using. The false teachers of our day go through the same actions as we employ who preach Christ Jesus. Our work seems to the men of the world like folly, "the foolishness of preaching." So would the work of the seed sower seem to one who had never known the life-power of a seed. It is not what we do, but what we use that makes the significance and brings the fruits. To the Word of God there is inseparably added the life-giving power of the Holy Ghost. That is our power. Let us not forget it. The Word is a seed of eternal life.

2. *There is a divine order in the spiritual harvest-field.*—We are tempted to forget it. First, the seed. Without that, nothing. Put philosophy, reasoning, morality, generally good purposes, amusement or anything else in the place of the seed, and then do not be surprised at barrenness. Then, the ear.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at nominal rates by Luther League Review, Box 876, New York, N. Y.

Not yet the full corn in the ear. The farmer does not go out the next morning after the sowing with his reaper expecting the sheaves! Nor should we, with reason. And by so much as the spiritual sowing and the spiritual growth are governed by more mysterious and uncertain conditions in the soil, by so much, also, should we not be discouraged if the harvest is not seen even after many days, or is not ever seen by us. The seed springs and grows, we know not how. Often long after it seemed dead, it springeth up, and beareth fruit. We have but to sow. The sunshine and the rain, the growth and the harvest are in the hands of the Giver of Life. Let us trust it to Him!

Second Week after Trinity. June 16, 1901

Mercy, Not Sacrifice

Matt. ix: 9-13

Questions to be answered in brief papers. —Why did Christ associate with sinners? How does the spirit of the Pharisees show itself to-day? What is the value of sacrifices? What is the sinner's hope? How can we learn to show mercy?

Lessons for Our Own Lives: 1. *There are two thoughts of salvation, man's and God's.*—The first is the thought of commending ourselves by our own righteousness, earning credit with Him, causing Him to admire and reward our excellence. He who seeks salvation by this path prides himself upon his virtues and looks down with contempt upon all whom he does not consider to have attained his own plane of worthiness. "I thank thee," he says, "that I am not as other men." Of such is the typical Pharisee. These are they who find fault with all who, Christ-like, seek to lift up the fallen.

The other plan of salvation is God's. It begins with a deep humility, and sense of sin, and of guilt. He who comes by this way smites upon his breast and cries for mercy. He knows that he deserves no good thing, and so he pleads for grace. And, saved by mercy, he feels mercy and counts himself above no soul, however unworthy, to whom he can stretch out a helping hand. The latter looks to God for everything. The former is filled with the thought of what he has to give to God, his sacrifice, his righteousness. But the Lord will have mercy and not sacrifice!

2. "*Every sacrifice shall be salted with salt*" (Mark ix. 49). There must be savor in a sacrifice if God is to be pleased with it. It must have the salt of grace, the savor of a loving, humble heart, if it shall be accepted. Not every offering seems good in the Lord's eyes. Of not a few, He says, "I have no pleasure in you, neither will I accept an offering at your hands" (Mal. i. 10). God cannot be bribed or bought. The tithes of the Pharisee flattering himself that he is full of merit, are but a polluted thing on His altar. A contrite heart is the sacrifice acceptable, and the offerings of a surrendered life, trusting in the merit of the Crucified alone, are full of the savor of salt. From sacramental grace let sacrificial tributes spring. Filled from God's springs let streams of living water overflow within you. Then shall there be mercy *and* sacrifice!

Third Week after Trinity. June 23, 1901.

The Alabaster Box

Luke vii: 36-50

Questions to be answered in brief papers. —Is this the same story as the one written in John xii. 1-8? Who are the sinners in this narrative? What did the Pharisees see, and what did Jesus see in the woman? What alabaster box have you broken over His feet?

Lessons for Our Own Lives: 1. *Why do the sinners enter in and the Pharisees stay without, so often?*—Not because those have sinned and those are sinless, for all have sinned and come short of the glory of God. It is because the former have felt the burden of sin, have no cloak to cover their sin, and the latter, not understanding sin, not realizing that the inside may be full of all uncleanness while the outside is fair, have no sense of sickness and feel no need of the physician. There is no deeper lack in our time than that of tears like those the sinful woman shed. In our fear of the emotional extreme, we are to prone to be satisfied with a mere lip confession of sinfulness. Yet Luther's joy in the grace of Christ, his insistence upon the preciousness of the doctrine that we are saved by grace through faith, sprang from the depth of his bitter experience of the conviction of sin. As Lutherans we dare not forget that only he who knows the plow-share of the law is ready for the mellowing dews of the Gospel. Where are your tears for sin?

2. *Let us not be ready to assume that we are wiser than Christ.*—They denied His prophetic insight because He let the woman touch Him. They saw a woman of the town. He saw a soul weary and sick of sin coming to Him for grace, a candidate for heaven, ready to hear and to embrace His absolution. And He saw more. He saw all around Him self-righteous men, far, very far, from the Kingdom! And these blind leaders of the blind pitied His ignorance! Often this scene, in different forms, was reenacted, and men counted themselves wiser than the Son of God! And to-day there are

many who think the same, those who choose their pathways rather than His; who preach their doctrines, and despise His Gospel; who trust in themselves and will none of His atoning blood! These are the fools and slow of heart! God save us from the surprise that awaits them at the latter day!

Fourth Week after Trinity. June 30, 1901.

The Paradox of Life

Mark viii : 31-38

Questions to be answered in brief papers. —What is it to deny self? What is the cross we are to take up? How shall one save his life? What is the value of the life?

Lessons for Our Own Lives: 1. *It is safe to take our Lord's advice.*—He knows the end from the beginning, and the way by which to reach the blessed life. To win the fullest life, even here on earth, we must surrender life, in loving service to Him and to our fellow men. There is no other way. This is the secret of happiness. He who seeks happiness never finds it, but he who seeks usefulness finds that and happiness also in the same pathway. The life surrendered to Christ, not to do any will but His will, finds that His will is not grievous, but sweet and joy-giving. We need not be afraid to yield up all we desire and to seek only what He desires, for he can give up all He purposes to bestow only when we let Him have His way with us. He will take no advantage of our utmost yielding to His will, for He seeks only our advantage here and hereafter. To hoard the life is to lose the joy of earth and the joy of heaven.

2. *Have we lost sight of the need of denial of self?*—He surely has who refuses some task allotted to him in the Church, for the sake of the Kingdom, because it would require some sacrifice. To come to Sunday school would mean to rise a little earlier on Sunday morning, a little denial of self, and that seems to many a sufficient reason for absence. To attend the service on a rainy Sunday, or on a hot Sunday, or on a cold Sunday, or on a dusty Sunday would be some "trouble," and this said, a sufficient reason is supposed to have been rendered. To give to missions would occasion some inconvenience, the giving up of a few cigars, or of a new ornament, or even of some comfort, and, of course, no one could expect that the money should be given. First, all I need; second, all I would like to have, and then, if anything is left, a trifle for the Lord! Is that the type of our Christianity? Does it bear the marks of the Lord's requirement? Is it following Christ? Is it the true finding of the life? Does it profit?

Publishers' Column

The new serial story by Mrs. Laura Scherer Copenhaver, which begins in this number, should be an inducement to offer to your members to subscribe for the paper now. It will help you in making up your club to secure the Graphophone premium offered for the largest number of new subscribers sent us before July 1. See page 3 for full particulars.

On May 15 (possibly sooner) the new Luther League Topics for the quarter beginning June 1 will be ready. Subscribers should order early so that all delays may be avoided. The prices are as follows:

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A Lesson in Giving

A minister says that in one of his charges a rich man regularly gave, every Sunday, $5 for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of 5 cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said that the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him! My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."—*Exchange.*

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

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Editorial

Many are the lessons of the Lenten and Easter season, but Peter calls attention to the fact that "Christ also suffered for us, leaving us an example that ye should follow in His steps." The question with us is whether we have learned how to follow Him in His Spirit, which was always kind and forgiving; in His disposition, which was never ruffled nor disturbed; in His prayers, which were always with earnestness and pleading the Father's promises; in his activities, for He was never idle; in His purity, for, although He mixed with the lowest and vilest, He was never contaminated. If that example were followed by all at this day there would not be the contentions and heartbreakings of which we so often read, and Christians would live in brotherly love and aim for one object, the saving of men and bringing them to the knowledge of Jesus Christ.

The question has been asked what practical work, if any, is the League doing, and to prove itself a valuable adjunct in the Church work there should be some activity in this line. Happy is that pastor who knows that assistance will be rendered by his young people, as well as by the older ones, whenever required, but there should be system in all things. A careful planning makes light as well as efficient work. It is often said that the Church work is not properly done because "what is everybody's business is nobody's business," and therefore the work is slighted. Would that all our young people could realize not only the necessity, but the blessing of regular, active, earnest work in their own congregation.

With the coming of Ascension Day the command of the Lord, given on the eve of His ascension, ought to come home to every one with special force, "Ye shall be witnesses unto Me." These words are the keynote of the lives of the apostles. They should be the keynote of ours. The meaning grows as we study them. What privileges and responsibilities they open to us. To be a witness unto Christ must engage our best thinking and living. It is the risen and ascended Lord saying to us daily, "Friend, come up higher."

Are we witnesses unto Christ? Then we must be witnesses unto His Church. Are we? Are we living up to our League motto, "For the Church?" Then our lives must be such that they will be a most impressive argument for Church membership.

"Power" was promised unto His witnesses. How much power have you, the power that influences men for Christ and a Christian life? It is a question you need to ask yourself, because so many church members are "powerless." They have an insatiable power of taking in the blessings of God, but no power goes out of them. They never influence other hearts for Christ. Their only thought seems to be to get all they can out of their religion and never trouble themselves to bring its blessings to

others. Therefore, it is worth your while to ask yourself, as a member of the League, whether you are exercising any power and influence for Christ and His Church.

As the Master said, "Ye shall receive power after that the Holy Ghost is come upon you," let us make the most of the coming pentecostal season. Remember that great word of Jesus in Luke 11:13, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Let us ask that we may witness with power.

Recently a League held a reception for the confirmants in their church, so that not only the members of the League, but also the members of the church might become acquainted, learn their good points, see in what way they could be effective in service, and also to make them feel entirely at home in the congregation with which they had cast their lot. It has been said that among those confirmed on Palm Sunday, and who celebrated their first Communion afterward, many have not been seen within the church walls again, or been known as workers among those with whom they should be associated. The Leagues throughout our churches can do much to improve this condition, and to make the new members feel that there is something to do in the congregation of which they are members.

We are favored this month with contributions to our columns from two ladies well known to Lutherans and also in the literary field. Miss Vesta E. Severinghaus, to whom we are indebted for the article on the Pan-American Exposition, has been honored by the appointment as Western representative of the Press Department of the Pan-American Exposition. As a writer Miss Severinghaus has gained quite a reputation, and she brings to her new work qualifications that preclude the possibility of failure. Mrs. Laura Scherer Copenhaver, the author of the new serial story which begins in this number, has also contributed considerably to the press in the South, and exhibits in the contribution presented exceptional literary ability. Her story will no doubt be read with much interest. Besides being Lutherans and members of the Luther League, we are proud to add that both of these ladies are daughters of Lutheran clergymen. We have talent among our own people if we will only try and find it.

The closing words of President McKinley's address at the recent unveiling of the statue of Gen. John A. Logan in Washington should be widely circulated, particularly among our young men. They are as follows: "The highest eulogy ever paid him (Logan) was by his father. The latter in his will divided his property between his widow and his children equally, except—and I quote from the will—'John Alexander, whose marked abilities are such that he can provide for himself and aid his mother, if necessary. This provision is not made from want of affection, but because of unbounded confidence in his future success.' What a remarkable tribute from father to son! That expression of faith was enough to quicken the young man's noblest aspirations and call out the best that was in him. And how worthily he vindicated the confidence. To have inherited, to have deserved, and to have fulfilled that commendation from his father's love and faith, was better than any inheritance of lands and tenements, stocks, bonds, and money. Beloved of father, wife, and children, his whole life realized his father's prophecy and its words would adorn any monument to his fame."

A Certain Interest

Young man, my advice to you is that you cultivate an acquaintance with and a firm belief in the Holy Scriptures—this is your certain interest.—*Franklin.*

"For every evil under the sun
There's a remedy or there's none.
If there is one, try to find it,
If there is none, never mind it."

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Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— The fine new building of the Evangelical Lutheran Church of the Advent, at the northeast corner of Broadway and Ninety-third street, was consecrated on April 14 by the pastor, Rev. Dr. G. F. Krotel, who has built up a flourishing congregation on the upper west side, and in a very few years has succeeded in crowning his labors by the completion of a handsome church edifice. Just 33 years on the first Sunday after Easter, 1868, Dr. Krotel began his work in this city as first pastor and inaugurator of the Evangelical Lutheran Church of the Holy Trinity in West Twenty-first street, between Fifth and Sixth avenues. Previous to that time there had been only one English Lutheran Church in this city. Under his ministry the congregation acquired this property, which is now worth $250,000. The architect of the new church is William A. Potter, a brother of Bishop Potter. It is built of red and black brick with trimmings of Indiana limestone in a style of modern English gothic, the details of which are picturesquely treated.

— On Palm Sunday the first class of catechumens of the Bethlehem Lutheran Mission, 239 East Sixty-second street, near Second avenue, were confirmed. At the same service the installation of the new pastor, Rev. A. G. Steup, took place, Rev. J. H. Sieker of St. Matthew's Church officiating.

— St. Peter's congregation, on 141st street, Rev. H. Richter, pastor, will build a new church in the near future.

— On Saturday afternoon, March 30, at 2 o'clock, Rev. and Mrs. A. Pohlmann, M.D., Miss Mary F. Van Leer and Miss Amelia Anna Klein, missionaries of the General Synod, sailed from New York by the steamship "Pennsylvania," of the Hamburg-American Line, for Hamburg, Germany. From Hamburg they sailed on April 20 for Monrovia, Africa, by the Woerman Line, and expect to reach Muhlenberg Mission about May 20.

— The Sunday school of St. John's Church, Rev. J. J. Young, D.D., pastor, heads the list of General Synod Sunday schools in benevolence. They contributed $2,068.25 during 1900 —numerically the school stands fourth among all the Sunday schools of the General Synod, reporting 911 scholars enrolled.

— At the Lutheran Church of the Atonement on Palm Sunday 32 children were confirmed and 24 adults admitted to membership. Among the latter was a converted Roman Catholic nun, Sister Pauline, Nauvoo, Ill. Long dissatisfied with the "hollowness" of her Church and desiring to sever her relations with it she sought out a Lutheran pastor for, as she expressed it, "The first person about whom a dissatisfied Roman Catholic thinks is Martin Luther." Rev. F. H. Knubel, being apprised of her desires, called upon her, the result of which was a public recanting of her Roman Catholic vows, and her confirmation by Rev. Knubel. It is her intention to enter the Mother House at Baltimore and become a deaconess.

Brooklyn

— In the Church of the Redeemer, Bedford avenue and Hewes street, on Easter Sunday, the pastor, the Rev. S. G. Weiskotten, consecrated a beautiful new reredos, the gift of one of the members, whose name is withheld. The reredos is made up of three panels, is Mosaic in design, and harmonizes most beautifully with the rest of the altar. In accepting the gift for the congregation the pastor very fittingly dwelt upon the meanings of the various emblems and figures upon the altar, and made clear what was otherwise obscure to a great many.

— Rev. A. E. Frey, pastor of St. Mark's Church, celebrated the thirtieth anniversary of his pastorate on March 5.

— Rev. W. Ljung was installed as pastor of the Tabor Swedish Lutheran congregation, East New York, on March 10. The sermon was preached by the president of the New York Conference, Rev. L. P. Ahlquist.

Chicago

— An interesting service was held Sunday evening, March 24, in Bethlehem Norwegian Lutheran Church, corner Centre avenue and West Huron streets. After an appropriate sermon by Rev. Prof. G. H. Gerberding, D.D., on the work of Jewish missions, Rev. E. N. Heiman, the Jewish missionary, baptized a Jewish physician whom he had previously instructed in the Lutheran faith. At the same service the wife of this convert, a member of the Roman Catholic Church, after a thorough course of instruction, was confirmed and received into the Lutheran Church. Their little child was also baptized.

— The Covenant Lutheran Church of Chicago, Rev. H. B. Kildahl, pastor, have decided to furnish one room in the new dormitory of St. Olaf's College at Northfield, Minn.

Philadelphia

— The seventh annual dinner was given by the Lutheran Social Union in Philadelphia, on Tuesday evening, April 16. About 180 were present, including many ladies. It proved one of the best and most enjoyable meetings held by the Union. A sumptuous repast was served. Rev. T. C. Billheimer, D.D., spoke on "Archæology;" J. Martin Rommel, Esq., on "Trusts," and Rev. D. H. Geissinger, D.D., of Pittsburg, on "The Centripetal Pull."

— Rev. G. J. M. Ketner has taken charge of the Lutheran Mission in the Lutheran Boulevard District and is now to be addressed at 833 Teasdale Place, New York City, instead of Davis, W. Va.

Jersey City

— On April 23, 24 the New York Conference of the New York ministerium held its spring meeting in Christ Church, this city, Rev. C. B. Rabbow, pastor.

Buffalo

— The German Conference of the New York and New Jersey Synod will meet in this city on May 28 in the church of which Rev. W. T. Grommisch is pastor.

— At the Tent Evangelist the religious work at the Pan-American Exposition is to be conducted. It is designed to supplement the Exposition in this respect; to exhibit the religious life of America by living voice and concrete illustration; to remind the millions of visitors who are coming by its presence and by the words spoken and the things shown within of the living God who has made all the beauty and greatness of the Exposition possible. Thou-

sands will come from South America; the tent will help to teach them that what differentiates this country from theirs and makes it greater, not only morally but materially, is the genuine religious faith, the varied forms of Christian activity of the people, the American Bible, the American Sabbath.

Allegheny

— Rev. H. J. Schuh of Allegheny, Pa., has definitely declined the presidency of Capital University, because his congregation unanimously requested that he stay with them.

— The dedication of a fine new pipe organ, which was recently donated to Memorial Lutheran Church, Allegheny, Pa., took place on Thursday, April 18. The address was made by the pastor, the Rev. Edmund Belfour, D.D., and prayer was offered by the Rev. J. H. A. Kitzmiller. The special music consisted of organ solos by Miss Lemcke; bass solos by Mr. Weitzel, and anthems by the Lutheran Choral Union.

Baltimore

— A new site for the Lutheran Deaconess Mother House has been purchased at North avenue, Walbrook, Baltimore, at a cost of $26,850. It is beautiful for situation, is within the city limits, yet suburban in roominess, airiness and surroundings. It is readily accessible by a double line of trolleys, and by the W. M. R. R. and (via Union Station) the Pennsylvania Railroad, to tens of thousands of Lutherans. The elevation, among the highest within the city, affords a wide and commanding outlook. The size, 8½ acres, is ample for future developments. The residence, once the home of Roger Taney, Chief Justice of the United States, and the other buildings, provide room for immediate needs. Beautiful trees, shrubbery and long grassy stretches add to the attractiveness. It is, in short, an ideal location for the Mother House and Training School of Deaconesses—*i. e.*, Christian women who, in the spirit of Christ, the model deacon, and in His Church, fulfill a helpful, gentle and loving ministry of Christian mercy.

— The largest Sunday school of the churches of the General Synod is that of the Third Church, this city, which numbers 1,063 scholars.

MISCELLANY.

— Calvary Lutheran Church, Springfield, Ohio, Rev. F. G. Gotwald, pastor, was dedicated March 24.

— It is reported that Dr. and Mrs. Harpster will return from India to this country some time this month. It is more than seven years since they left for India. During these years Dr. Harpster has baptized 2,484 converts.

— Bishop von Schéele, it is announced, will visit America some time during the coming fall, presumably in October and November. He has already obtained leave of absence from His Majesty, the King of Sweden, and is to be accompanied by his wife.

— The General Synod of the Evangelical Lutheran Church in the United States of America will open its fortieth convention in St. John's Evangelical Lutheran Church, Des Moines, Iowa, Rev. Dr. J. A. Wirt, pastor, on the first Wednesday after Whitsunday, May 29, 1901, at 8 o'clock p. m.

— Charles M. Schwab, president of the United States Steel Corporation, has placed an order with the Meneely Bell Company of Troy, N. Y., for a peal of three bells of their very best construction for the new church which he is erecting at Loretto, Pa. This church, which is now nearing completion, is one of the handsomest and most expensive in that part of Pennsylvania, and is being built and furnished throughout by Mr. Schwab at his own expense, even the request of Andrew Carnegie, that he be allowed to present to the church the grand organ, having been declined. The Meneely Bell Company is one of the regular advertisers in the REVIEW, and while it is not known that Mr. Schwab saw their advertisement in the paper, and opened negotiations with them with the result above mentioned, it would not be at all surprising.

— In 14 months 140 new members is the record of Rev. F. W. E. Peschau, D.D., in his new pastorate, at Miamisburg, Ohio. Of this number 80 were added during the late Easter-tide. The largest communion by far in the church's history was that of the first Easter of the twentieth century, 514 persons having received the Holy Sacrament.

Common Sense

"The famous Dr. John Brown, who was of old the minister at Haddington, Scotland, was in the habit of talking to his divinity students in a way which might wisely be followed by theological professors in all lands. He would say to them, 'Young gentlemen, ye need three things to make ye good ministers; ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for grace, ye must always pray for it; but if ye have na brought the common sense with ye, ye may go about your business.'"

The Premium Pictures

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Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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NEW YORK STATE

— The Ninth Annnual Convention of the Luther League of New York State will be held at the Church of the Reformation, Grove near North street, Rochester, Rev. Wm. J. Miller, pastor, June 24, 25 and 26. Opening session Monday evening at 8 o'clock. Official delegate certificates will be mailed to each League, and must be returned to Miss Esther Magruder, 293 Portland avenue, Rochester, on or before June 17. Delegates on arrival in Rochester will go direct to the church, and will then be directed to the homes at which they will be entertained. The dates for convention have been so arranged that delegates so desiring may visit the Pan-American Exposition at Buffalo. M. J. Bieber, cor. sec.; Geo. D. Boschen, pres.

— The Luther League of New York City held its regular delegates' meeting at Gustavus Adolphus Lutheran Church on Thursday evening, April 11. Most of the Leagues represented reported a healthy condition. The increasing number of women as delegates is noticed. After the usual business an able paper on "Profession" was read by Mr. I. S. Runyon, followed by interesting discussion. Topics such as these will be discussed at each meeting. The next meeting will be held at Holy Trinity Church in Mount Vernon on Wednesday, June 19. A trolley party will be arranged for that occasion on similar plans to those of last year, when 150 went along. Further announcement of arrangements in next issue of the REVIEW.

— On Tuesday evening, April 23, the Luther League of Holy Trinity Church, Rev. C. Armand Miller, pastor, held a reception to the newly confirmed of their church. A large attendance and an exceedingly interesting and entertaining programme will cause it to be remembered as one of the best of the League's Social meetings.

— The Luther League of Atonement is continuing to grow each year. Mr. Wm. F. Velten after a rest of a year was re-elected to the presidency on April 26. The members promise to rally around him, and make his year especially prosperous. The catechumens of this year were received and entertained at a recent meeting, and many were proposed for membership. Mr. F. H. Wefer, president of the Luther League of New York City, visited the League recently. Several members of his committees were with him. On Thursday, May 2, the League will be favored with an illustrated lecture on The Passion Play at Oberammergau, tendered by Mr. and Mrs. G. G. Burnett.

— By invitation the Literature Committee of the City League, represented by the chairman, Mr. I. S. Runyon, visited St. Paul's League on Thursday evening, April 18. The period usually devoted to a literary programme was occupied by a talk by Mr. Runyon, which was designed to encourage interest in good literature, especially that classed as religious. Mr. Runyon impressed the idea that books of the higher order please the fancy and excite a healthy response from the emotions, thus serving all the good purposes of the lighter books, while they provide the additional advantage of improving the mind. The Schonberg-Cotta Family was referred to as a specimen of this literature, and a few select readings from that interesting story were given.

— The Luther League of St. James' gave the newly confirmed members of that church an informal reception on the evening of April 10. The regular devotional meeting of the League was held in the lecture room. The pastor, Dr. Remensnyder, delivered a short address, commending the League to the young people as a means of development. An adjournment was then made to the parlor of the pastor's residence, where the rest of the evening was spent in social enjoyment.

Brooklyn

— The Central Luther League of Brooklyn held its regular delegates meeting at Calvary Church, Rev. H. E. Clare, pastor, Herkimer and Rochester street, on April 15, President Geo. P. Moller presided. It was a very stormy night, but nevertheless a large number of delegates were present at this meeting. The Central received an invitation from Pastor Steinbeckers, Holy Trinity Luther League of Rockville Centre, L. I., to visit them. This invitation was gladly accepted with a vote of thanks, and the Executive Committee will arrange some suitable date by the next meeting to give the delegates an outing. Mr. C. L. Voeller, chairman of the Literature Committee, submitted his report, saying that he had visited two Leagues connected with the Central in regard to this part of the work, having urged the use of the Luther League Topics, Luther League Reading Course and the LUTHER LEAGUE REVIEW. The committee will visit the other seven Leagues by the next meeting of the Central. This will be held at the Church of the Reformation, Pennsylvania and Liberty avenues, Rev. H. P. Miller, pastor. Mr. E. F. Eilert and Mr. I. S. Runyon have been selected as speakers for this meeting. The meeting closed with an address by President Moller.

— An entertainment was given by the Luther League of the Church of the Reformation on April 18 in the Young Men's Christian Association Hall at Pennsylvania and Liberty avenues. The League is prospering.

Dutchess, Columbia, Ulster and Greene Counties

— On May 14 the twenty-second semi-annual convention of the Luther Leagues of Dutchess, Greene, Columbia and Ulster counties will be held in the English Lutheran Church of the Redeemer in Kingston. There will be sessions in the morning, afternoon and evening, the principal speakers being Rev. F. H. Knub, of New York, and Rev. A. Steimle, of Brooklyn.

— The Young People's Society of our church at Ellenville, Rev. P. S. Leddin, pastor, will connect itself with the Central at this meeting.

Albany District

— The Luther League of the Church of the Redeemer, Troy, N. Y., Rev. N. E. Yeiser, pastor, now numbers 40 members.

Rochester and Vicinity

— The Luther League of Rochester and vicinity held its bi-monthly meeting on March 21 in Zion's Lutheran Church, Rev. E. Heyd, pastor. The meeting was largely attended by delgates and friends. The devotional services of the evening were conducted by Rev. W. E. Murray, Rev. L. F. Mayle and Rev. W. J. Miller. The most important business to come before the meeting was the setting of the date, of Monday, Tuesday and Wednesday, June 24, 25 and 26, for the annual convention of the New York State Luther League to be held in this city; also the appointment of the various committees to make arrangements for the convention. After the close of business a very interesting and well prepared paper was listened to on "The Doctrinal Differences Between the Lutheran Churches and Other Denominations," by Rev. W. J. Miller, pastor of the Church of the Reformation. A lengthy discussion ensued, after which refreshments were served by the young ladies of Zion's Church.

Delaware and Hudson District

— The Luther League of the English Lutheran Church of the Redeemer, at Binghamton, Rev. M. J. Bieber, pastor, has lately received the *third* set of the Reading Course, is supplying each family with the LUTHER LEAGUE REVIEW and *The Home Missionary*, and at its session on Wednesday evening the pastor is presenting the "Life of Melanchthon" in series.

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PENNSYLVANIA

Philadelphia Central

— The Luther League of St. Luke's Church, Rev. C. L. Fry, pastor, is conducting a course of lectures which are proving very interesting. They are delivered by Professor Elson. On April 15 his topic was Jefferson and Hamilton, April 22 Jackson and Calhoun and April 29 Lincoln and the Civil War. All were greatly enjoyed by those present.

— The Young People's Literary and Choral Society of the Church of Advent gave an entertainment recently at Mercantile Hall, at which a large audience was present to witness the presentation of "Reuben Rodney." Musical selections were furnished by the Lorraine Orchestra.

Bucks, Montgomery and Chester Counties

— On Wednesday evening, April 17, the Luther League of Zion's Church, Chester County, Pennsylvania, of which Rev. J. B. Haigler is pastor, gave a dollar sociable. A highly interesting programme was rendered. I. G. Romich, president of the B. M. C. Central League, made an address on the importance of the work of the League. Zion's League made this the occasion to gather in a dollar apiece pledged by each member of the League, and over $50 were turned in, to be devoted to the extensive remodeling of the interior of the church, which is about being completed. Zion's League has done nobly for the church during its six years of existence.

Upper Lehigh Valley Central

— The fourteenth semi-annual convention of the Upper Lehigh Valley Luther League Central will be held May 8 and 9 in Salem Evangelical Lutheran Church, Audenried, Pa., Rev. A. O. Ebert, pastor. Rev. J. J. Kuntz, pres., Freeland, Pa.

Northeastern Central

— The Northeastern Central Luther League held its convention at Honesdale, Pa., April 17, 1901, in the Evangelical Lutheran Church, Rev. A. O. Gallenkamp, pastor. The morning session was opened by an address of welcome by the Rev. Gallenkamp. The president, Mr. E. W. Lemnitzer, responded. A topic on "The Object of the Luther League" was read by Miss Jennie Hubert of Holy Trinity Church, Scranton. The president's report showed that good work has been accomplished. Rev. D. L. Ramer of Scranton read an excellent paper on "The Relation of the Luther League to Mission Work" and an interesting discussion followed. The afternoon session was devoted to finishing the business part of the programme. "How to Accomplish the Object of the Luther League" was read by Fredrick Murphy of St. John's Church, Wilkes-Barre. The following officers were elected for the ensuing year: Pres., E. W. Lemnitzer; vice-pres., C. B. Fry; sec., Miss Frances Kautner; treas., Miss Rhowasser. The topic, "Our Young People and the League," was read by W. Banker of Christ's Church, Wilkes-Barre. Rev. M. J. Bieber of Binghamton, N. Y., gave an excellent and profitable address on "League Work and General." The choir rendered special music.

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— The Luther League of St. John's Church, Wilkes-Barre, Rev. W. L. Hunton, pastor, continues the good work of providing altar cloths, they having placed in use the black set during Holy Week and the white on Easter Sunday. The designs are elaborate and suggestive, and the work, which was done by women of the church, is of a superior character.

Lancaster and Vicinity

— On April 16 a reception was tendered to the new members of Holy Trinity Church, Lancaster, Rev. J. E. Whitteker, pastor, by the Luther League of the church. It was held under the auspices of the Entertainment Committee, Miss D. E. Lamparter, chairman. The new members wore blue bows to distinguish them. They were heartily received, and enjoyed a pleasant evening's entertainment provided by the members.

Catawissa Central

— The Junior Luther League of St. John's Church, Northumberland, Rev. C. R. Botsford, pastor, have contributed $5 to the C. E. Mission at Cleveland, and $5 to foreign missions.

Kittanning District

— The Luther League of the Manorville Church, Rev. F. P. Matter, pastor, is raising money for new pulpit furniture for the church.

— St. John's congregation, Honesdale, Rev. A. O. Gallenkamp, has secured a fine lot very centrally located, on which it is expected at an early day to erect a new church. The Young People's Society of this congregation raised the larger part of the cost, $5000, and have also paid for a very fine pipe organ in the past few years.

Pittsburg Central

— The Pittsburgh Central will hold its next semi-annual convention in St. John's Lutheran Church, Forbes avenue and Jumonville street, Pittsburgh, Rev. G. W. Critchlow, pastor, on Tuesday, May 14. There will be two sessions, afternoon and evening. Societies of whatever name of Lutheran congregations are requested to send two delegates each.

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OHIO

— The Sixth Annual Convention of the Ohio State Luther League will be held in St. Luke's Evangelical Lutheran Church, Mansfield, Ohio, Rev. O. D. Baltzly, pastor, on Tuesday and Wednesday, May 14 and 15, 1901.

F. W. E. PESCHAU, President.

— The Luther League of St. John's Church, Zanesville, gave a most delightful reception on the evening of March 27, in honor of their pastor, Dr. F. Richards, who had just returned from an extended visit in Porto Rico. The regular Wednesday evening Lenten services were conducted by Rev. Luther J. Smith of Roseville, who in behalf of the League extended a cordial invitation to those present to repair to the church parlors where the committee in charge, composed of Miss Alice Baker, Miss Lou Mautz and Mr. George Baker, had everything in readiness to make the affair an enjoyable one. Dr. Richards was placed in the van of the receiving line, which was composed of Misses Emma Mast, Catherine Sniff, Messrs. C. N. Bamter, S. A. Stainbrook and Rev. L. J. Smith. The address of welcome was made by Attorney C. E. Swingle, to which Dr. Richards responded in an able manner. Music for the occasion was furnished by Messrs. Bert Ungemach and Charles Zinsmeister. Light refreshments were served during the evening. Dr. Richards speaks very favorably of the mission work in that field. May the various Leagues remember this particular mission, which is both home and foreign when making their missionary offerings.

— The Luther League of our church at Fostoria, Ohio, recently celebrated its sixth anniversary. The League numbers 40 members.

— A Luther League has been organized in our church at Lynchburg, of which Rev. G. G. Clark is the pastor. The officers are Lulu Oester, pres.; J. T. Shaffer, sec., and Ella Homan, treas. The League will begin the Reading Course at once.

— The young people at Dodsonville also organized a Luther League on April 14. Mr. J. W. Carroll is the president.

ILLINOIS

Chicago

— The Luther League of Covenant English Lutheran Church of Chicago, Rev. H. B. Kildahl, pastor, has purchased the second set of the Luther League Reading Course and synopsis of the books are rendered once a month in the same manner as the books of the first set were reviewed. The Rev. Dr. Gerberding gave the League an address on "Home Missions" at its regular monthly missionary meeting, April 11, emphasizing especially the need of the proper recognition of the place of the English language in the Lutheran Church in America.

— At Cuyler Lutheran Church, Rev. C. G. Stacy, pastor, the first lecture on the course given by the Young People's Missionary Society was delivered Monday evening, April 8, by Dr. S. A. Ort of Springfield, Ohio, who spent Easter with these people. The lecture, entitled "Gustavus Adolphus," was much appreciated by those present.

— The 1901 confirmation class of St. Matthew's English Church, the Rev. G. P. Kabele, pastor, 14 in number, on March 10 unanimously resolved itself into a Luther League. The

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Adopted by the Luther League of America at the Chicago Convention.

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1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 4. Way of Salvation, Gerberding. 5. Praying and Working, Stevenson. 6. Lutheran Foreign Missions, Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the Review at 50 cents each.

Second Course.

1. Life of Luther, Wackernagel. 2. Spener and Francke, Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolf.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Third Course

1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele. 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

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Fourth Course.

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

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following are its officers: Pres., Clarence Hearly; vice-pres., Clara Lehmann; sec., Helen Ericksen; treas., Clara Hanke. It meets on Sunday evenings, and has adopted the Luther League Topics.

— The Y. P. S. C. E. of Cairo, Ill., Rev. J. G. M. Hursh, pastor, held a sunrise prayer service at 6 o'clock Easter morning.

DISTRICT OF COLUMBIA

— The Endeavor Society of St. Paul's Church, Washington, D. C., Rev. F. W. Moot, pastor, at its April business meeting appropriated $25 for the Christian Endeavor Memorial at Cleveland, Ohio. They also ordered the annual amount of $25 for Josiah Strong's support of a boy at the African Mission, whom they have supported for several years. In addition to the above, a medical journal is subscribed for, for Dr. Pohlman, whom the members all know and highly esteem. The officers of the society are as follows: Pres., L. Russell Alden; vice-pres., Henrietta Same; rec. sec., Madge Stailey; cor. sec., Mrs. P. E. Muth; treas., George R. Linkins.

MISCELLANY

— A Luther League was recently organized in St. Peter's Church, Sioux City, Iowa. Dr. Arthur Solvsberg is the secretary. The League has subscribed for a copy of the REVIEW for each of its members.

— On April 11 the Young People's Association of St. Marks' Church, Baltimore, Md., Rev. W. H. Dunbar, D.D., pastor, celebrated its thirtieth anniversary with a social gathering of old and new members of the association. The young people are in receipt of a letter from Rev. Dr. L. L. Uhl of India, it being the forerunner of a letter from Gerrum Isaac, their catechist in India, to whom they addressed a Christmas letter with greetings.

— The Junior Christian Endeavor Society of Christ Church (Mission), Bridgeton, N. J., Rev. W. A. Kump, pastor, presented a handsome baptismal bowl to the congregation at the children's Easter service. The bowl is a memorial to Leona Taylor, who was the first one of the little workers of the church to be called home.

— The annual election of officers of the Luther League of the Church of the Ascension, Savannah, Ga., Rev. Dr. Schaeffer, pastor, was held on February 12, and resulted as follows: Pres., Fred Wessels, Jr.; first vice-pres., Otto Kold; second vice-pres., Annie Gibbons; sec., W. B. Spann, Jr.; cor. sec., Mattie Wiegand, and treas., Henry Monsees. The year just closed, said the president, was one of the most successful in the history of the League. During that year the League entered new fields and branched out in more directions than they had heretofore attempted, in all of which their efforts proved successful. The League has increased the membership greatly, and has a strong organization, among which there is a set of "faithfuls" to whom much of the successful work during the past year can be attributed. There is much important work outlined for the League during the coming year, and there is no doubt but that it will receive the careful consideration that has characterized the work of the League in the past.

To California

Low-Rate Summer Tours to the Pacific Coast and Mountains of the Canadian Northwest, via the Pennsylvania Railroad

In view of the extremely low rates authorized by the various transcontinental lines on account of the convention of the Epworth League at San Francisco in July next, the Pennsylvania Railroad Company announces a thirty-day tour across the Continent, leaving New York, Newark, Philadelphia, Baltimore, Washington, and other stations on its lines east of Pittsburgh, on Monday, July 8, returning to New York Tuesday, August 6.

The route will include stops at all the really important points for rest and sightseeing, arriving at San Francisco 10.00 a.m., Tuesday, July 16. Six days will be allotted to San Francisco, for which time no hotel accommodations or other features will be included in the tickets. Leaving San Francisco Monday morning, July 22, Monterey, Santa Barbara, and Los Angeles will be visited, all traveling over the new Coast Line of the Southern Pacific Company being done by daylight, in order to view what is reputed to be the most attractive scenery in California. Leaving Los Angeles, San Jose will be visited, thence Portland, with two days' stop, after which will come the crowning feature of the tour, the journey homeward via the Canadian Pacific Railway through the unrivaled mountains of British Columbia.

With the exception of the time devoted to San Francisco, passengers will be located on the special train during the entire tour. Breakfast, luncheon and dinner will be provided in the dining car while *en route*.

The total rate for entire trip from New York, Philadelphia, Baltimore, Washington, Harrisburg, Altoona, and points on the Pennsylvania Railroad east of Pittsburgh, will be $188.50; two persons in a berth, each $168.50.

Rate, going with the main party, to San Francisco and returning independently, with transportation only on return trip, $118.10; two persons in a berth, each $108.10.

Rate, transportation, berth and meals to San Francisco, with transportation only returning independently via Portland and Northern Pacific Railway, or Canadian Pacific Railway and St. Paul, until August 31, $127.10; two in a berth, each $117.10. This route will especially appeal to those who desire to visit Yellowstone Park on their return journey. The tickets admit of stop-over at Livingston, at which point a ticket covering five and one-half days' hotel accommodations, with stage transportation through Yellowstone Park, may be purchased for $49.50.

Stop-over will also be allowed until August 31, at Niagara Falls and Buffalo, for Pan-American Exposition, on tickets reading through those points.

Descriptive booklet will shortly be issued, giving the schedule and further details.

For further information apply to Tourist Agent, 1196 Broadway, New York; Thos. Purdy, Passenger Agent Long Branch District, 789 Broad Street, Newark, N. J.; J. K. Shoemaker, Passenger Agent Middle District, 1411 Chestnut Street, Philadelphia; B. Courlaender, Jr., Passenger Agent Baltimore District, Baltimore and Calvert Streets, Baltimore, Md.; C. Studds, Passenger Agent Southeastern District, Fifteenth and G Streets, N. W., Washington, D. C.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Delegates to General Synod

Delegates from the East to the convention of General Synod at Des Moines, beginning May 29, will find the Pennsylvania lines to Chicago the finest route to take. They make connection with all the lines running from that city westward and use the same depot with the Chicago, Milwaukee and St. Paul road.

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The Junior League

For Information write to Rev. C. Elvin Haupt, D D., Grace Place, Lancaster, Pa.

Topics

See the Review of September, 1900, p. 16.
May 5. The Lord's Message on Faithfulness. Rev. 3: 7-11.
May 12. The Lord's Message on Lukewarmness. Rev. 3: 14-22.
May 19. The Lord Exalted. Ephes. 1: 15-23.
May 26. The Lord Proclaimed. Acts 2: 14-36.

The Roll

In giving sentiments in answer to names a short and concise Bible text is perhaps the best and most suitable at roll call. Here are a few examples: "My words shall not pass away." "Because I live ye shall live also." "Lo, I am with you alway." "Be renewed in the spirit of your mind." "Lay hold on eternal life." "Set your affection on things above." "Our conversation is in heaven." "Looking unto Jesus." "Commit thy way unto the Lord." "My Grace is sufficient for thee." Hundreds of others will occur to a thoughtful mind.

Dates for Young Lutherans

May 23, 1498. Death of Savonarola, before the Reformation.
May 28, 1577. The Formula of Concord was finished.
May 4, 1521. Martin Luther seized and carried to the Castle Wartburg.
May 26, 1521. Luther placed by Charles V's edict under the ban of the German Empire.

Savonarola was a most earnest preacher against the errors of his day in the Romish Church. He lived at Florence, and taught "Justification by Faith," and died by fire as a "heretic."

The Formula of Concord is the last confessional portion of the Lutheran Book of Concord. It was compiled at Bergen, near Magdeburg, by Andreä, Chemnitz, Selneccer, Chytræus and Musculus, all of whom were leading Lutheran theologians.

The seizure of Luther and his shelter at the Wartburg, *en route* homeward from Worms to Wittenberg, undoubtedly saved his life.

Queries for Junior Meetings

How many of our Society united with Christ in full communion this year ?

How many new members have united with the League since the last annual meeting ?

Which has brought the largest number of new members ?

How many has our League lost, by death, sickness, removal, lukewarmness, etc. ?

How many has the Junior League "sent up" into the main League of the Church ?

It may be that the Junior League can arrange for an outing during the Summer months.

Our Emblem

One of the most beautiful and expressive badges worn to-day is the Luther League Button, with its five colors and five emblems, the endless golden circle, the sky of blue, the white rose of purity, the heart and the cross of Christ. The badge is a complete sermon in itself.

Picture

The beautiful Luther-picture sent out so widely by Hon. Charles A. Schieren in connection with donations to the Luther Memorial Statue at Speyer, Germany, is now to be seen, hanging tastefully framed, in many a Sunday-school room and League room in the churches of our country.

The Ministry

How right and proper would it be for any boy now in the ranks of the Juniors, who is studious, true, virtuous and willing, to set his mind, will and heart upon attaining a place in the holy ministry of the Church some day. We cannot too early begin the preparation for a life so useful, noble and self-sacrificing. Coming pastors! we salute you!

A Coincidence

Did it ever occur to you that on one of the anniversaries of the funeral of Luther (February 22, 1546), George Washington was born, in 1732 ? It was the work of Luther that made a Washington and an America possibilities.

Rooted in the Rock

A lady riding in a carriage spied a beautiful flower by the side of a large rock, and thinking that she would like to carry it home with her and put it in her conservatory, she tried to remove the plant. But when she grasped it, she found that all her efforts were vain, for the plant had entwined its roots so closely around the rock that she could not stir it. Jesus Christ our Saviour is called the Rock of Ages, and if we cling closely to him, we will be like that flower; no one will be able to move us away. We will never be safe in this world till we are firmly rooted in Christ Jesus.

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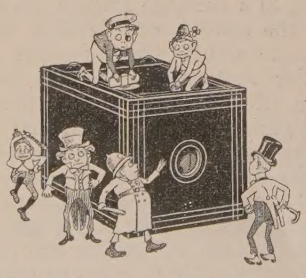

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